A Prophesie

Uttered by the daughter of an honest Countrey man, called *Adam Krause.*

Who on the eighteene of *Ia-*nuary, betweene three and foure of the Clock in the afternoone gaue vp the Ghost, and béeing estéemed for dead, was laide out to be buryed.

The next day betweene one and two of the Clock, when men came to haue buryed her: she came againe to her selfe, and receiued bothe life and strengthe, as in former state before: hauing so lyen in the forme of a dead corps for the space of two and twenty howres: and being so come to her perfect spéeche, shee Prophesied of many Plagues to ensue, with worthy admonitions that after happened according to her spéeche.

This happened at a Towne called Rosdorff a mile from Melwing: written for a worthy remembrance of Gods omnipotency, by the worshipfull, Maister Eyriak Schlichtenberger, Superintendent at Melwing. 1580.

The wonderfull worke of God, shewed by the Prophesie of a poore Countrey mans Daughter, in *Germany*.

VPon the .18. of Ianuarie, last past, 1580. There was a Mariage solemnized at Rostorfe, a myle distant from Melwing, in Germany, betwéene one *Iames Cranisen*, an honest Townes man: and one *Margeret Henslers*, the daughter of one *Hans Steeman* of Melwing, deceased. This *Iames* had bene seruant and Clark, vnto the worshipfull maister *George Ramyus* Gentleman, the tyme of twelue yéeres, who was (by his Maister and sundrie other persons of good calling,) brought to the Church, and at their returne were conducted to his Masters house agayne, who had prepared for him and his guests, a sufficient Feast, at his owne costes and charges: And although this *Iames* was but a husband mãs Sonne, yet was hée beloued of the whole inhabitaunts, & that of the chéefest sort. Thus was this Feast kept in good order, with great Loue and quietnesse: mixing with their meat, honest myrth.

well lyked, and noted of ſundrie Nobles and Gentlemē, bēing preſent at the ſame Feaſt, and inhabiting there abouts.

The next day ſolowing, a young maide of the age of fowretæne yæres, bæing Syſter to this Bridegroome, came to ỹ wedding houſe of her brother, bringing with her the daughter of one *Simon Framiken* of Melwing: bothe which after they had ſæne the houſe, and in what order thinges ſtode, were deſyrous to ſæ the Daughter of the worſhipfull Maiſter *George van Ramyttes*, whoſe name was Myſtres *Annys*: who being in her Thāber, they both went to viſite her, & doing theyr duties, they demaūded how ſhæ dyd: ſhe aunſwered, indifferent well. Then the two Maydes ſate downe by her, where together they cōferred of many matters, eſpecially, as concerning theyr attyre and apparell. The Bridegroome before ſpecified, had made his Siſter a ſilken vpper body, with which ſhæ had dreſſed her ſelfe as handſomly as ſhe might, and withall ſhe wore the beſt and ſæmlyeſt apparell that ſhæ had, put on for ỹ day. But the Gentlewoman ſæing it, began to floute at her, ſaying: Can thy Father cloath thæ thus, & ſæme ſo poore? Alas Miſtreſſe (quoth the Mayden) hytherto my poore Father hath alwayes to his power appareled me: but this which you ſæ,

ſée, my Brother hath beſtowed on me, to do him honeſtie at his mariage: God knoweth who ſhall weare it out, how long I ſhal owe it, or whē I ſhal put it on again. And though we be poore in goods: I truſt God will make vs ryche in ſpirite, and ſo ſhée helde her peace, departing for a fine Cake and Wine, wherwith they made merrie. Some after, the Cittizens Daughter that was well apparelled (and ſomewhat vainglorious withall) ſayd that her mother gaue her all thinges ſhe could get, but her Father was ſo harde, ỹ ſhe might not weare that ſhe had, but was fayne to kéepe it from his ſight. The Gentlewoman replyed ſaying: my Father byddeth me weare what I will, & if it were not for offence vnto the Nobilitie, he would apparell me lyke a Princes: & therwithall ſhe cauſed ſundry fayre Jewels & Chaines to be taken forth of her Cheſtes, which were very curiouſly wrought, & cauſed great admiratiō vnto the beholders. The poore Countrey Mayde ỹ knew no Pride, nor had any ſuch attyre to boaſt on, helde her peace, accounted her ſelfe wt her pouerty, as acceptable before god, as ỹ richeſt or fayreſt of thoſe fine Dames preſēt: ſaying inwardly to her ſelfe, God is a zelous God, he hateth pride, he puniſheth ỹ vnrighte

ous: he comforteth the poore, which haue no delyght therin: and mayntayneth them that are continually bent to the ſeruice of him. After that all together had talked their pleaſures, to theyr contentment: euerie one ſeuerally take their leaue one of an other, and after a whyle departed to the houſes of theyr Parents.

The thirde daye after this Marriage was ſolemnized, all the ioy was turned into heauines, for the death of two of the Maydens before mencioned: namely, the Daughter to the Gentleman, and the ſyſter of the Bridegroome, who dyed bothe in one after noone, betweene three and fowre of the clocke. This ſo ſoddayne death, brought great terror and feare vnto theyr Parentes, and alſo to the hearers therof, in ſo much that ſome thought them to be poyſoned, and other gaue forth theyr iudgements according to theyr fantaſies.

The nexte daye after, preparation was made for theyr buriall: *Nicholas Faber*, Parſon of that Villadge, would haue had them bothe buryed in one graue, but the Gentleman would not. Great lamentation was made for bothe theſe Maydens, the Gentleman & his frendes, for the loſſe of his daughter:

ter: and the Father and Mother, with her Brother and frendes, for the losse of their godly Childe. Nowe the mother of this poore Mayde, vnderstanding that her neighbours were in hande to winde her vp, and so to sende her to the earth: came vnto them and desired that she might yet once more see her Daughter, which they wyllingly graunted: so they went all together to the dead Corpes, (which had bene layd forth, the full space of two and twenty howres) and the Mother lyfted vp the sheete, syghing, purposing then to take her last farewell, and sight of her deere Daughter, whome she so tenderly loued. But contrarie to her expectation, and of all the beholders: her Daughter euen as one awaked from a slumber, raysed vp her selfe, and with a mylde & cheerefull countenance, spake vnto her mother as foloweth. My most deere Mother, why haue you sinned so sore against God? You haue made me sorrowfull many tymes, but be you content, God hath forgiuen all, for I am sent as a messenger to you, and within fiue dayes I shall returne againe to the place I came frō, where I shall lyue in all peace. Therwith they fetcht her cloathes, which she put on, & walking with them, she demaunded meat:

This ſodaine ſight amazed the beholders, for they loked for ſome other meaning in it. But where as this Mayde was ſeldome before ſæne to be merie: They now perceyued her more chærefull, and with a pleaſant diſpoſed countenaunce, ſo that the apparaunt ſhowe of her ieſture was wonderfull to beholde, then meate was brought, and ſhe dyd eate in all mennes ſight, diſgeſting it naturally.

Diuers of the chæfe of the Towne came to ſæ this ſtraunge euent, where after many ſpæches by them vttered: the mayde requyred ſylence, and to them all ſhe ſayde.

Beleued Chriſtians, wonder not that I haue bene a ſhort tyme from you: but be thankfull to God, that he hath certified you by ſundrie ſignes, how the ende of the world is at hande, and the day of reſt comming to reioyce vs: Our charge ſhall be taken away, and our trauaile haue an ende: Let vs make our ſelues ready againſt the Sabaoth of our Sauiour, the onely true ſonne of God. Let vs nowe with pure hearts, prepare to mæte the heauenly Bryde groome, that with him we maye enter into his euerlaſting kingdome, where we ſhall enioy eternall lyfe.

Maiſter *Nicholas Faber*, (Parſon of the

Towne

Towne) demaunded of her where shée had been: To whom she aunswered: I was ouer taken nére the brydge of the Broke, by a comely olde man, with a long gray Beard, who saluted me, saying: Daughter, whether wilt thou: Is thy Father at home: I aunswered yea. Then sayde he to me, come my louing Daughter, I must néedes talke with thée, and tell thée that which as yet is hidden from thée: for great effect dependeth therupon. And be not afrayde, let the grace of God suffice thée, and loke that you conceale not my words, but reueale them to others: tell what I shew you, vnto olde and young.

So we came to a fayre costly Forte, (no Princes Court lyke it, nor any earthly building to be cõpared vnto it,) where we were let in. In which place, we saw many bright Angels, shining like ỹ beames of the sunne, all singing melodiously with cleare voyce: Holy, holy, holy, is our Lorde God of Sabaoth. Among which I knewe a great number: But the olde man forbade me to speake vnto any. Forthwith I was brought againe to the Broke, where he ouertoke me. I became verie pensine, when I thought of the worthinesse of the place where I had bene.

But

But the olde man, wylled me to reſt contented, for this ſhort tyme ſhall quickly haue an ende, and within fiue dayes thou ſhalt be brought againe into this place.

He wylled me beſides, to manifeſt (vnto the Penitent) the mercie of God, and to ſay vnto the worlde, that he is bent to wrath: cheefly to thoſe that deſpiſe, and giue no credite to his examples, which he myraculouſly hath ſhewed vnto his people. Theſe are but warninges ſent vs, to mollifie our harde hearts, and to admoniſhe vs from the deteſtable Pride, which is heere maynteyned, becauſe before God you ſhall finde it dampnable.

O people full of contempt, deſpiſing one an other, ſome for Kitches, ſome for Bewtie, others for Wiſedome, ſome for one thing, ſome for an other: where as before God, we are all alyke with him, poore and rytch: notwithſtanding, he will not goe forward with his anger, he will holde his hand, and moderate it with mercy, if he finde but ſome ſmall number, penitent for theyr ſinnes.

If you amend not, & turne to God, he wyll forthwith ſend on you a general alteration, and ſuch an one, as not only men, but Birds of the ayre, & all lyuing things, ſhall tremble

at

at his wrath. Warres shall greatly grieue the earth, and they shall destroy Countreyes and people: Men shall be most grieuously chased from theyr houses, and most mysera-bly murthred. And before this happen, there shall come a great dearth: and then God will take his owne that haue turned vnto him, not suffering them to see this mysterie: but those that liue after, shall truly feele ỹ wrath of God, so that those which remayne in the thirde yeere, shall well saye. Where haue you bene, that you are not yet destroyed? Many for feare shall decaye: there shall be great Earthquakes, through which. Townes and Steeples, Castels, Fortes and houses, shall be throwen downe on heapes. Then shall follow such a mishappe, as is not necessarie to be spoken of, for the sinne of the people is abhominable and cursted before God.

After this great and terrible trouble, there shall great Peace aryse, and the people shall lyue in great tranquillitie: there shall be want of learned men, & good Rulers: where-fore good people, let this terrifie your Pride, beeing euen the whole puddle of sinne, and the rote of abhomination.

The cloathes which Mystresse *Annys* dyd weare, for the Pride and vaine glorie of her

Parents,

Parentes, they ſhall become lothſome to all perſons, wherby none ſhall be able to weare them, but ſhal remaine as a neceſſary exãple to all perſons, & as this daty proue true, ſo ſhal the reſt come to paſſe. This ſpéech twiſe ſpoken, was marked of many: and others were inquiſitiue, to ſée the cloathes: which béeing ſtyred, there aroſe a great & deteſtable ſtincke, that no man could eyther weare them, or abide by them. Which ſtraunge thing, the good Gentlewoman her mother conſidering: cauſed the ſayde Chamber to be walled in, ſo that none may come to them any way. Thus the Mayde continued in theſe and ſundrie ſuch other ſpéeches.

In the meane time, diuers learned Preathers came vnto her, and talked with her as concerning Spirituall matters, which ſhee was glad of. To whome ſhe yeelded hartie thanks, ſignifying to them, that the fifth day was nowe come, wherin ſhe ſhould be taken from the world. But before ſhe departed, ſhe was deſirous to receiue the Sacrament, and Chriſtian Communion of the body & blood of Chriſte; which Maiſter *Nicholas Faber* dyd miniſter vnto her: And all y day he dyd reaſo with her, to whom ſhe vttered ſuch godly reaſõs as it made him meruellouſly aſtonied.

Many

Many people came to see her as that day, and to see what would fall out. Then meate was brought, & she sate downe at the Table, she sayd Grace, thanked God, and blessed her Father & Mother, and instantly desyred her Brother, that he would honour his Parēts. and not to leaue them in theyr olde age: and in so doing, he should be rewarded with the blessing of God.

Maister *Faber* came nowe againe to visite her (as his manner was) and he sayde vnto her, howe do you? To whome she freendly gaue her hand, and syghing, thanked him of his paynes which he had taken with her. Then for a last farewell, she rehearsed all the warnings to the people, desyring them, not to be vnmindfull of them: And anone after, betweene one and two of the clocke, patiently sitting in a Chayre, she committed her Soule to God, and yelded vp the Ghost. Beeing the. xvb. of the sayde Moneth of Ianuarie. 1580.

FINIS.

Truely translated according to the Copy Printed in highe Dutche.

The

The names of certaine men of good woorshippe and credite, that were then present.

Maister Nicholas Faber, Parsō of the sayde Towne.
Maister George van Ramittes.
Maister Ioachim Schiell of Melwing.
Maister Peter Schulban of Melwing.
Adam Dorhoff of Margenberg.
Hans Ronneman, Scowt of the Town.
Maister Stephen.
Lawrence the Scholemaister.
Hans Lidwig: And Peter Barchart.

Maister Eiriak Schlichtenberger being Superintendent of Melwing, had the examination of the trueth, before it was published in Print.

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